



A
SVPPPLICATION
ON MADE TO THE
PRIVY COVNSEL

BY
MR WALTER TRAVERS,



AT OXFORD,
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RIGHT Honourable, the manifold benefits which al the subiects within this dominion doe at this present, and haue many yeares enioyed, vnder her Maiesties most happy and prosperous raigne, by your godly wisdome, and carefull watching over this estate night & day: I truly and vnfainedly acknowledge from the bottome of my heart, ought worthily to binde vs al, to pray continually to almighty God for the continuance & encrease of the life and good estate of your honours, and to be readie with al good duties to satisfie & serue the same to our power. Besides publique benefites common vnto all, I must needes, and do willingly confesse my selfe to stand bound by most speciall obligation to serue and honour you more then any other, for the honourable favour it hath pleased you to vouchsafe both oftentimes heretofore, and also now of late, in a matter more deare vnto me then ~~any~~ earthly commoditie, that is, the vpholding and furthering of my service in the ministring of the gospell of Jesus Christ. For
A 2 which

which cause, as I haue beene alwaies careful so to carry my selfe as I might by no meanes giue occasion to bee thought vnworthy of so great a benefit, so do I stil, next vnto her Maiesties gracious countenance, hold nothing more deare and pretious vnto me, then that I may alwaies remaine in your Honours favour; which hath oftentimes bin helpfull and comfortable vnto me in my ministerie, and to all such as reaped any fruit of my simple and faithfull labour. In which dutiful regard, I humbly beseech your Honours to vouchsafe to do me this grace, to conceiue nothing of me otherwise then according to the dutie wherein I ought to liue, by anie information against me, before your Honours haue heard my answere, and been thoroughly informed of the matter. Which although it be a thing, that your wisdomes, not in favor, but in iustice yeeld to all men: yet the state of the calling vnto the Ministrie, whervnto it hath pleased God of his goodnesse to call me, though vnworthiest of all, is so subiect to misinformation, as except wee may finde this favour with your Honours, we cannot looke for anie other, but that our vnindifferent parties may easilie procure vs to be hardlie esteemed of; and that we shalbe made like the poore fisherboates in the sea which everie swelling waue and billow raketh and runneth over. Wherin my estate is yet harder then anie others of my rancke & calling, who are indeed to fight against flesh & blood in what part soever of the Lords host and field they shal stand marshalled to serue; yet manie of them deale with it naked and vnfurnished of weapons: but my service was in a place where I was to encounter with it well appointed and armed with skill
and

and with authoritie, whereof as I haue alwaies thus deserved, & therefore haue bin carefull by all good meanes to entertain still your Honors favorable respect of me, so haue I speciall cause at this present, wherein misinformation to the Lord Archbishop of Canterburie, & other of the high commission hath bin able so farre to preuaile against me, that by their letter they haue inhibited me to preach, or execute anie act of Ministrie in the Temple or elsewhere, having never once called me before them to vnderstand by mine answere the trueth of such things as had bin enformed against me. We haue a storie in our bookes, wherein the Pharises proceeding against our Saviour Christ without having heard him, is reproved by an honorable Counseller (as the Evangelist doth tearme him) saying, doth our lawe iudge a man before it heare him, & know what he hath done? Which I do not mention to the ende that by an indirect and covert speech, I might so compare those, who haue without ever hearing me pronounced a heauie sentence against me, for, notwithstanding such proceedings, I purpose by Gods grace to carrie my selfe towards them in all seeming duetie agreeable to their places: much lesse do I presume to liken my cause to our Saviour Christs, who hold it my chiefeft honor & happiness to serue him, though it be but among the hindes and hired servants, that serue him in the basest corners of his house. But my purpose in mentioning it, is to shew by the iudgement of a Prince and great man in Israell, that such proceeding standeth not with the lawe of God, and in a princely patterne to shew it to be a noble part of an honorable Counseller, not to allow of

1. Tim. 5. vers.
19. 21.

indirect dealings, but to allow and affect such a course in iustice, as is agreeable to the law of God. Wee haue also a plaine rule in the word of God not to proceed any otherwise against any elder of the Church ; much lesse against one that laboureth in the word and in teaching : which rule is delivered with this most earnest charge and obtestation , I beseech and charge thee in the sight of God, and the Lord Iesus Christ , and the elect Angels, that thou keepe those [rules] without preferring one before another, doing nothing of partialitie, or enclining to either part; which Apostolicall and most earnest charge , I referre it to your Honours wisdom how it hath beene regarded in so heauie a iudgement against me, without ever hearing my cause , and whether, as having God before their eies, and the Lord Iesus by whom all former iudgements shall bee tried againe, and as in the presence of the elect Angels witnesses, and observers of the regiment of the Church, they haue proceeded thus to such a sentence. They alleage indeed two reasons in their letters wherevpon they restraîne my ministry , which , if they were as strong against me as they are supposed , yet I referre to your Honors wisdoms, whether the qualitie of such an offence as they charge me with , which is in effect but an indiscretion, deserue so greivous a punishment both to the Church and me, in taking away my ministry, and that poore little commoditie which it yeeldeth for the necessarie maintenance of my life ; if so vnequall a ballancing of faults and punishments , should haue place in the commonwealth , surely wee should shortly haue no actions vpon the case, nor of trespassse, but

but all should be pleaes of the Crowne, nor any man amerced, or fined, but for every light offence put to his ransome. I haue credibly heard, that some of the ministry haue beene committed of grievous transgressions of the lawes of God and men, being of no abilitie to do other service in the Church then to read, yet hath it bin thought charitable and standing with Christian moderation and temperancie, not to depriue such of ministry and beneficency, but to inflict some more tolerable punishment. Which I write not because such as I think, were to be favored, but to shew how vnlike their dealing is with me, being through the goodnesse of God not to be touched with any such blame, and one who according to the measure of the giift of God, haue laboured now some yeares painefully, in regard of the weake estate of my body in preaching the Gospell, and as I hope not altogether vnprofitably in respect of the Church. But I beseech your Honours to giue me leaue breifly to declare the particular reasons of their letters, and what answer I haue to make vnto it.

The first is, that as they say I am not lawfully called to the function of the ministry, nor allowed to preach according to the lawes of this Church of England.

For answer to this, I had need to diuide the points, & first to make answer to the former, wherein leauing to shew what by the holy Scriptures is required in a lawfull calling and that all that is to be found in mine, that I bee not too long for your other waightie affaires, I rest.

I this answer, my calling to the ministry was such as in the calling of any therevnto is appointed to be used

vsed by the orders agreed vpon in the Nationall Synods of the lowe Countries, for the direction and guidance of their Churches, which orders are the same with those whereby the French & Scottish Churches are governed, whereof I haue shewed such sufficient testimoniall to my L. the Archbishop of Canterburie, as is requisite in such a matter: whereby it must needs fall out if any man be lawfully called to the ministry in those Churches, then is my calling, being the same with theirs, also lawfull. But I suppose notwithstanding they vse this generall speech, they meane only my calling is not sufficient, to deale in the ministry within this land, because I was not made minister according to that order which in this cause is ordained by our laws. Wher-vnto I beseech your Honours to consider throughly of mine answer, because exception now againe is taken to my ministry whereas hauing beene heretofore called in question for it, I so answered the matter, as I continued my ministry, and for any thing I discerned, looked to heare that no more objected vnto me. The communion of Saints (which every Christian man professeth to beleue) is such, as that the acts which are done in any true Church of Christs according to his word, are held as lawfull being done in one Church, as in another. Which as it holdeth in other acts of ministry, as baptisme, marriage, and such like, so doth it in the calling to the ministry; by reason whereof all Churches doe acknowledge and receaue him for a minister of the word, who hath beene lawfully called therevnto in any Church of the same professiō. A Doctor created in any Vniversitie of Christendome, is acknowledged sufficient-

ently qualified to teach in any country. The Church of Rome it selfe, and the Canon law holdeth it that being ordered in Spaine, they may execute that belongeth to their order in Italie, or in any other place. And the Churches of the gospel never made any question of it. Which if they shall now begin to make doubt of, and denie such to be lawfully called to the ministry, as are called by another order then our owne, then may it wel be looked for that other Churches will doe the like: & if a minister called in the low Countries be not lawfully called in England, the may they say to our preachers which are there, that being made by another order the theirs, they cannot suffer them to execute any act of ministerie amongst them, which in the ende must needes breed a schisme & dangerous division in the Churches. Further I haue heard of those that are learned in the lawes of this land, that by expresse Statute to that purpose *Anno 13.* vpon subscription of the Articles agreed vpon *Anno 62.* that they who pretend to haue beene ordered by another order then that which is now established, are of like capacitie to enioy any place of ministry within the land, as they that haue bin ordered according to that is now by law in this case established. Which comprehēding manifestly all even such as were made Priests according to the order of the Church of Rome, it must needs be, that the law of a Christian land professing the Gospel should be as favorable for a minister of the worde as for a Popish Priest, which also was so found in Mr *Whittingames* case, who notwithstanding such replies against him, enioyed still the benefit he had by his ministerie, and might haue done vntill

this day if God had spared him life so long, which if it be vnderstood so and practised in others, why should the change of the person alter the right, which the law giveth to all other. The place of ministry, wherevnto I was called, was not presentatiue, and if it had beene so surely they would never haue presented anie man whō they never knew; and the order of this Church is agreeable herein to the word of God, and the ancient & best Canons, that no man should be made minister *sine titulo*. therefore having none I could not by the orders of this Church haue entred into the ministry, before I had charge to tend vpon. When I was at *Amwerp*, and to take a place of ministerie among the people of that nation, I see no cause whie I should haue returned againe over the seas for orders here, nor how I could haue done it, without disallowing the orders of the Churches provided in the country where I was to liue. Whereby I hope it appeareth, that my calling to the ministry is lawfull, and maketh me by our law of capacitie to enioy any benefit or commoditie, that any other by reaso of his ministry may enioie. But my cause is yet more easie, who reaped no benefit of my ministry by law, receaving only a benevolence and voluntary contribution, and the ministry I dealt with being preaching only, which everie Deacon here may doe being licensed, and certaine that are neither Ministers nor Deacons: thus I answer the former of these two points whereof if there be yet any doubt, I humbly desire for a finall ende thereof, that some competent iudges in law may determine of it; wherevnto I referre & submit my selfe with all reverence and dutie.

The

The second is, that I preached without license, where vnto this is my answer. I haue not presumed vpon the calling I had to the ministry abroad, to preach, or deal with any part of the ministry within this Church without the consent and allowance of such as were to allow me vnto it: my allowance was from the Bishop of London, testified by his two severall letters to the inner Temple, who without such testimony would by no meanes rest satisfied in it; which letters being by mee produced, I referre it to your Honours wisdom, whether I haue taken vpon me to preach without being allowed (as they charge) according to the orders of the Realme. Thus having answered the second point also, I haue done with the obiection of dealing without calling or license.

The other reason they alleage is concerning a late action wherein I had to deale with *Mr Hooker*, Master of the Temple: in the handling of which cause they charge me with an indiscretion and want of dutie, in that I inveighed (as they say) against certaine points of doctrine taught by him as erroneous, not conferring with him, nor complaining of it to them. My answer herevnto standeth in declaring to your Honours the whole course and carriage of that cause, & the degrees of proceeding in it, which I will doe as briefly as I can, and according to the truth, God be my witnes, as neere as my best memorie, and notes of remembrance may serue me therevnto. After that I haue taken away that which seemeth to haue moved them to thinke me not charitably minded to *Mr Hooker*, which is because hee was brought into *M. Alveres* place, wherein this Church

desired that J might haue succeeded ; which place, if J would haue made sute to haue obtained, or if J had ambitiously affected and sought, J would not haue refused to haue satisfied by subscription such as the matter then seemed to depend vpon: whereas contrariwise, notwithstanding J would not hinder the Church to doe that they thought to be most for their edification and comfort, yet did J neither by speech, nor letter, make sute to any for the obtaining of it, following herein that resolution which J iudge to bee most agreeable to the word and will of God, that is, that labouring and suing for places and charges in the Church is not lawfull. Further whereas at the sute of the Church some of your Honours entertained the cause, and brought it to a neare issue, that there seemed nothing to remaine, but the commendation of my Lord the Archbishop of Canterburie, whenas he could not bee satisfied but by my subscribing to his late articles, and that my answere agreeing to subscribe according to any law, and to the statute provided in that case, but praying to be respited for subscribing to any other, which J could not in conscience doe, either for the Temple (which otherwise he said he would not commend mee to) nor for any other place in the Church, did so little please my Lord Archbishop, as he resolved that otherwise J should not bee commended to it. J had vriterly here no cause of offence against *Mr Hooker*, whom J did in no sort esteeme to haue prevented or vndermined mee, but that God disposed of me as it pleased him, by such meanes and occasions as I haue declared. Moreover as J had taken no cause of offence at *Mr Hooker* for being preferred, so
there

there were many witnesses that J was glad that the place was given him, hoping to live in all godly peace and comfort with him, both for acquaintance & good will which hath beene betweene vs, and for some kinde of affinitie in the marriage of his neereſt kinred & mine: ſince his coming J haue ſo carefully endeoured to entertaine all good correſpondence & agreement with him, as I thinke he himſelfe will beare mee witneſſe of many earneſt diſputations and conferences with him about the matter; the rather becauſe that contrary to my expectation, hee enclined from the beginning but ſmally therevnto, but ioined rather with ſuch as had alwaies oppoſed themſelues to any good order in this charge, and made themſelues to be brought indiſpoſed to his preſent ſtate and proceedings. For both knowing that Gods commandement charged me with ſuch dutie, and diſcerning how much our peace might further the good ſervice of God and his Church, and the mutual comfort of vs both, J had reſolved conſtantly to ſecke for peace, and though it ſhould fly from me (as J ſaw it did by meanes of ſome, who little deſired to ſee the good of our Church) yet according to the rule of Gods word to follow after it. Which being ſo (as hereof J take God to witneſſe, who ſearcheth the heart, and reines, and by his ſonne will iudge the world, both the quicke and dead) I hope no charitable iudgement can ſuppoſe mee to haue ſtood evil affected towards him for his place, or deſirous to fall into anie controverſie with him. Which my reſolution I purſued, that whereas I diſcovered ſundry vnſound matters in his doctrine (as manie of his ſermons taſted of ſome

lower leaven, or other) yet thus I carried my selfe towards him. Matters of smaller weight, and so covertlie discovered, that no great offence to the Church was to be feared in them, I wholly passed by, as one that discerned nothing of them, or had been vnfurnished of replies. For other of greater moment, and so openlie delivered, as there was iust cause of feare, least the truth and church of God should be preiudiced and perilled by it, and such as the conscience of my dutie & calling would not suffer mee altogether to passe over, this was my course, to deliver, when I should haue iust cause by my texte, the truth of such doctrine as hee had otherwise taught in generall speeches, without touch of his person in anie sort, and further at cōvenient oportunitie to confer with him in such points. According to which determination, whereas he had taught certaine things concerning predestination otherwise then the word of God doth, as it is vnderstood by all churches professing the gospel, and not vnlike that wherewith *Coranus* sometimes troubled his church; I both delivered the truth of such points in a generall doctrine, without anie touch of him in particular, and conferred with him also privatlie vpon such articles. In which conference, I remember, when I vrged the consent of all churches, and good writers against him that I knew, and desired if it were otherwise, what authors hee had seene of such doctrine, he answered me that his best author was his owne reason: which I wished him to take heed of, as a matter standing with christian modestie & wisedome in a doctrine not received by the church, not to trust to his own iudgment so far, as to publish it before he had cōferred with others

others of his profession, labouring by dailie praier, and studie to know the will of God, as he did, to see how they vnderstood such doctrine : notwithstanding hee with wavering replying' that hee woulde some other time deale more largelie in the matter, I wished him, & praied him not so to doe, for the peace of the church, which by such meanes might be hazarded; seeing he could not but thinke, that men, who make anie conscience of their ministrie, will iudge it a necessarie duty in them, to teach the truth, and to convince the contrarie. Another time vpon like occasion of this doctrine of his that the assurance of that we beleue by the word, is not so certaine, as of that wee perceiue by sense; I both taught the doctrine otherwise, namely the assurance of faith to be greater, which assureth both of things aboue, and contrarie to all sense and humane vnderstanding, and dealt with him also privatlie vpon that point. According to which course, of late, when as hee had taught that the Church of Rome is a true Church of Christ, and a sanctified Church by profession of that truth, which God hath revealed vnto vs by his sonne, though not a pure, and perfect Church : & further that he doubted not, but that thousands of the fathers, which lived and died in the superstitions of that church, were saved because of their ignorance, which excuseth them, misalleaging to that end a * text of scripture to proue it: the matter being of set purpose openly and at large * 1. Tim. 1. 13. handled by him, and of that moment that might preiudice the faith of Christ, encourage the ill affected to continue still in their damnable waies, and other weake in faith to suffer themselves easilie to bee seduced to the destru-

destruction of their soules; I thought it my most bounden dutie to God, and to his church, whilest I might haue oportunitie to speak with him, to teach the truth in a generall speech in such points of doctrine.

At which time I taught that such as die, or haue died at anie time in the Church of Rome holding in their ignorance that faith, which is taught in it, and namelie iustification in part by workes, could not be said by the scriptures to be saued. In which matter foreseeing that, if I waded not warilie in it, I should be in danger to bee reported (as hath fallen out since notwithstanding) to condemne all the fathers: I said directlie and plainly to all mens vnderstanding, that it was not indeede to bee doubted, but manie of the fathers were saued, but the meanes (I said) was not their ignorance, which excuseth no man with God, but their knowledge and faith of the truth, which it appeareth God vouchsafed them by manie notable monuments and recordes extant of it in all ages. Which being the last point in all my sermon rising so naturally from the text I then expounded, as would haue occasioned me to haue delivered such matter, notwithstanding the former doctrine had bin sound, and being dealt in by a generall speech without touch of his particular: I looked not that a matter of controversie would haue beene made of it, no more then had beene of my like dealing in former time. But far otherwise, then I looked for *M^r Hooker* shewing no grieft of offence taken at my speech all the weeke long, the next Saboth, leaving to proceed vpon his ordinarie text, professed to preach againe that he had done the day before. for some question that his doctrine was drawne into,
which

which he desired might be examined with all severity.

So proceeding, he bestowed his whole time in that discourse, concerning his former doctrine, and answering the places of Scripture, which I had * alleaged, to proue that a man dying in the Church of Rome is not to be iudged by the Scriptures to be saved. In which long speech, and vtterly impertinent to his text, vnder colour of answering for himselfe, he impugned directly and openly to all mens vnderstanding the true doctrine which I had delivered, and added to his former points some other like (as willingly one error followeth another) that is, that the Galathians ioining with faith in Christ circumcision, as necessarie to salvation, might not be saved. And that they of the Church of Rome may be saved by such a faith of Christ, as they had, with a generall repentance of all their errors, notwithstanding their opinion of iustificatiō in part by their works & merits. I was necessarily, though not willingly drawn so say something to the points he objected against sound doctrine, which I did in a short speech in the end of my sermon, with protestation of so doing, not of any sinister affection to any man, but to beare witnesse to the truth according to my calling. And wished, if the matter should needs further be dealt in, some other more convenient way might bee taken for it; wherein, I hope, my dealing was manifest to the consciences of all indifferent hearers of me that daie, to haue beene according to peace, and without any vncharitablenesse being duly considered.

* Apoc. 18. 4.
Gal. 5. 2. 3. 4.

For that I conferred with him the first day, I haue shewed that the cause requiring of me in duety at the

least not to be altogether silent in it, beeing a matter of such consequence, that the time also being short, wherein I was to preach after him, the hope of the fruit of our communication being small, vpon experience of former conferences, my expectation beeing that the church should be no further troubled with it, vpon the motion I made of taking some other course of dealing. I suppose my differring to speake with him till some fit opportunitie, cannot in charitie be iudged vncharitable.

The second day his vnlooked for opposition with the former reasons made it to be a matter that required of necessitie some publique answer; which beeing so temperate as I haue shewed, if notwithstanding it be censured as vncharitable, and punished so grievously as it is, what should haue beene my punishment if (without all such cautions & respects as qualified my speech) I had before all, and in the vnderstanding of all so reprovved him offending openly, that other might haue feared to do the like? Which yet if I had done, might haue beene warranted by the rule & charge of the Apostles, *them that offend openly rebuke openlie, that the rest may also feare*, and by his example, who when Peter in this verie case which is now betweene vs, had (not in preaching) but in a matter of conversation not gone with a right foot, as was fit, for the truth of the gospell, conferred not privately with him, but, as his owne rule required, reprovved him openlie before all, that other might hear, and feare, and not dare to doe the like: all which reasons together weighed I hope will shew the manner of my dealing to haue beene charitable, and warrantable.

ble in everie sort.

The next sabboth day after this *Mr Hooker* kept the way he had entred into before, and bestowed his whole houre and more only vpon the questions hee had moved and mainetained, wherein he to set forth the agreement of the Church of Rome with vs, & their disagreement from vs, as if we had consented in the greatest, & weightiest points, and differed only in certaine smaller matters: which agreement noted by him in two chiefe points, is not such as hee woulde haue made men beleue. The one in that he said, they acknowledged all men sinners, even the blessed Virgin, though some of them freed her from sin, for the Councel of Trent holdeth that shee was free from sinne. Another in that he said, they teach Christs righteousnesse to be the only meritorious cause of taking awaie sinne, and differ from vs onlie in the applying of it. For *Thomas Aquinas* their chiefe schooleman, and Archbishop *Catharinus* teach, that Christ tooke awaie onlie originall sin, and that the rest are to be taken away by our selues; yea the councel of Trent teacheth that righteousnes, whereby we are righteous in Gods sight, is an inherent righteousnesse: which must needes be of our owne works, and cannot be vnderstoode of the righteousnesse inherent only in Christs person, and accounted vnto vs. Moreover hee taught the same time, that neither the *Galathians*, nor the Church of Rome did directly overthrow the foundation of iustification by Christ alone, but only by consequent, and therefore might well bee saved; or else neither the Churches of *Lutherans*, nor any which hold anie manner of errour could bee saved,

because (saith he) everie error by consequent overthroweth the foundation. In which discourses and such like hee bestowed his whole time, & more, which, if he had affected either the truth of God, or the peace of the Church, he would truely not haue done. Whose example could not draw me to leaue the Scripture I tooke in hand, but standing about an houre to deliver the doctrine of it, in the end vpon iust occasion of the text leaving sundrie other his vnfound speeches, and keeping me still to the principall; I confirmed the, beleeving the doctrine of iustification by Christ only to be necessarie to the iustification of all that shoulde bee saved, and that the Church of Rome directlie denieth that a man is saved by Christ, or by faith alone without the workes of the law. Which my answer as it was most necessarie for the service of God, and the church, so was it without anie immodest, or reprochfull speech in *M^r Hooker*, whose vnfound and willfull dealings in a cause of so great importance to the faith of Christ, and salvation of the Church, notwithstanding I knew well what speech it deserved, and what some zealous earnest

* Mark. 3. 17. man of the spirit of *Iohn* and *James* surnamed * *Boanerges* sonnes of thunder woulde haue saide in such a case: yet I chose rather to content my selfe in exhorting him
 * 2. Sam. 7. 2. to reuise his doctrine, as * *Nathan* the Prophet did, the
 3. 4. 5. devise which without consulting with God hee had of himselfe given to *David* concerning the building of
 * Gal. 3. 11. 14 the Temple: and with * *Peter* the Apostle to indure to be withstoode in such a case not valike vnto this. This in effect was that which passed betweene vs concerning this matter, & the inuestiues I made against him,
 where

wherewith I am charged; which rehearfall, I hope, may cleare me (with all that shall indifferently consider it) of the blames laid vpon me for want of duty to *Mr Hooker* in not conferring with him, whereof I haue spoken sufficiently alreadie: and to the high commission in not revealing the matter to them, which yet now I am further to answer. My answer is, that I protest no contempt nor willfull neglect of any lawfull authoritie staide me from complaining vnto them, but these reasons following.

First I was in some hope, that *Mr Hooker*, notwithstanding he had beene overcarried with a shew of charitie to preiudice the truth, yet when it should bee sufficientlie proved, would haue acknowledged it, or at the least induced with peace, that it might be offered without either offence to him, or to such as would receiue it; either of which would haue taken away anie cause of iust complaint. When neither of these fel out according to my expectation, and desire, but that he replied to the truth, and objected against it. I thought, hee might haue some doubtles, and scruples in himselfe, which yet if they were cleared, hee would either embrace some doctrine, or at least suffer it to haue his course; which hope of him I nourished so long as the matter was not bitterlie, and immodestlie handled betweene vs.

Another reason was the cause it selfe, which according to the parable of the tares (which are said to bee sowne amongst the wheat) sprung vp first in his grasse. Therefore as the servants in that place are not said to haue come to complain to the Lord till the tares came

to shew their fruits in their kind: so I thinking it yet but a time of discovering of it, what it was, desired not their sickle to cut it downe.

* Ezech. 22. 30.

* Ezech. 33. 6.

For further answer it is to be considered, that the conscience of my duty to God, and to his Church, did bind me at the first to deliver sound doctrine in such points, as had beene otherwise vttered in the place, where I had now some yeares taught the truth. Otherwise the rebuke of the * Prophet had fallen vpon mee for not going vp to the breach, and standing in it, and the * perill for answering the blood of the Cittie, in whose watch-tower I fate, if it had bin surpris'd by my default. Moreover my publike protestation in being vnwilling, that if any were not yet satisfied, some other more conuenient way might be taken for it. And lastly that I had resolued (which I vttered before to some dealing with me about the matter) to haue protested the next Saboth day, that I would no more answer in that place any obiections to the doctrine taught by any meanes, but some other way satisfie such as should require it. These I trust may make it appeare, that I failed not in duty to authoritie; notwithstanding I did not complaine, nor giue over so soone dealing in the case. If I did, how is he cleere, which can alleage none of all these for himselfe, who leaving the expounding of the Scriptures, and his ordinary calling, voluntarily discoursed vpon schoole points and questions neither of edification, nor of truth, who after all this, as promising to himselfe, and to vntruth a victory by my silence, added yet in the next Saboth day to the maintenance of his former opinions these which follow.

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That no additament taketh away the foundation except it be a privative, of which sort neither the workes added to Christ by the Church of Rome, nor circumcision by the Galathians were: as one denieth him not to be a man, that saith he is a righteous man, but hee that saith he is a dead man: whereby it might seeme that a man might without hurt adde workes to Christ, and pray also, that God and S. Peter would saue him.

That the Galathians case is harder then the case of the Church of Rome, because the Galathians ioined circumcision with Christ, which God hath forbidden, and abolished: but that which the Church of Rome ioined with Christ were good workes which God hath commanded. wherein he committed a double fault; one, in expounding all the question of the Galathians, and consequently of the Romans, and other Epistles of circumcision only, and the ceremonies of the law (as they doe who answer for the Church of Rome in their writings) contrary to the cleere meaning of the Apostle, as may appeare by many strong, and sufficient reasons: the other in that hee said the addition of the Church of Rome was of workes commanded of God, whereas the least part of the workes, whereby they looked to merit, was of such workes, and most were of supererogation, and of workes which God never commanded, but was highly displeased with, as of Masses, Pilgrimages, pardons, paines of Purgatory, and such like: further that no one sequell vrged by the Apostle against the Galathians for ioining circumcision with Christ, but might be as well enforced against the Lutherans, that is, that for their vbiqutie it may be as well said to them, if yee hold the

the body of Christ to be in all places, you are fallen from grace, you are vnder the curse of the law, saying, cursed be he that fulfilleth not all things written in this booke with such like: he added yet further, that to a Bishop of the Church of Rome, to a Cardinall, yea to the Pope himselfe, acknowledging Christ to bee the saviour of the world, denying other errours, & being discomforted for want of workes whereby he might be iustified, he would not doubt but vse this speech; Thou holdest the foundation of Christian faith, though it bee but by a slender thread; thou holdest Christ, though but as by the hem of his garment, why shouldst thou not hope that vertue may passe from Christ to saue thee? That, which thou holdest of iustification by thy workes, overthroweth indeed by consequent the foundation of Christian faith; but be of good cheere, thou hast not to doe with a captious Sophister, but with a mercifull God, who will iustifie thee, for that thou holdest, and not take the advantage of doubtfull construction to condemn thee. And if this, hee said, bee an errour, I hold it willingly; for it is the greatest comfort I haue in this world, without which I would not wish either to speak or to liue. Thus far, being not to bee answered in it any more, he was bold to proceed; the absurditie of which speech I need not to stand vpon. I thinke the like to this and other such in this sermon, and the rest of this matter hath not bene heard in publique places within this land since Queene Maries daies. What consequence this doctrine may be of, if he bee not by authoritie ordered to reuoke it, I beseech your HH. as the truth of God & his gospell is decre and pretious vnto you, according
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to your godly wisdomes to consider.

I haue beene bold to offer to your HH. a long and tedious discourse of these matters. but speech being like to tapestrie, which, if it be folded vp, sheweth but part of that which is wrought, and being vnapt & laid open sheweth plainely to the eye all the worke that is in it; I thought it necessarie to vnfold this tapestrie, & to hang vp the whole chamber of it in your most Honorable senate: that so you may the more easily discern of all the peeces, and the sundry workes and matters contained in it. Vherin my hope is your HH. may see I haue not deserved so great a punishment as is laid vpon the Church for my sake, and also vpon my selfe in taking from me the exercise of my ministry: which punishment how heauie it may seeme to the Church, or fall out indeed to be, I referre it to them to iudge, & spare to write what I feare; but to my selfe it is exceeding grievous, for that it taketh from mee the exercise of my calling. Which I doe not say is deare vnto mee as the meanes of that little benefit whereby I liue (although this be a lawfull consideration, and to bee regarded of me in due place, and of the authority vnder whose protection I most willingly liue, even by Gods commandement, both vnto them, and vnto me:) but which ought to bee more precious to me then my life, for the loue which I should beare to the glory and honour of Almighty God, and to the edification and salvation of his Church, for that my life cannot any other way be of like service to God, nor of such vse and profit to men by any meanes for which cause, as I discern, how deare any ministry ought to be vnto me, so it is my hartie desire,

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fire, and most humble request vnto God, to your HH. and to all the authoritie I liue vnder, to whom any dealing herein belongeth, that I may spend my life according to his example, who in a word of like sound of fuller sense * comparing by it the bestowing of his life to the offering powred out vpon the sacrifice of the faith of Gods people, and especially of this Church wherevpon I haue already powred out a great part thereof in the same calling, from which I stand nowe restrained. And if your HH. shall finde it so that I haue not deserved so great a punishment, but rather performed the duty, which a good and faithful servant ought in such a case to do to his Lord, & the people he putteth him in trust withall carefully to keepe; I am a most humble suiter by these presents to your HH. that by your godly wisdom, some good course may be taken for the restoring of me to my ministry and place againe. Which so great a fauour shall bind me yet in a greater obligation of dutie (which is already so great, as it seemed nothing could be added vnto it, to make it greater) to honour God daily for the continuance and increase of your good estate, and to be ready with all the poore meanes God hath given me, to doe your HH. that faithfull service, I may possibly performe: but if, notwithstanding my cause be never so good, your HH. can by no meanes pacifie such as are offended, nor restore me againe, then am I to rest in the good pleasure of God, and to commend to your HH. protection vnder her Maiesties my privat life, while it shall be led in dutie, and the Church to him, who hath redeemed to himselfe a people with his pretious blood, & is making ready to coe to iudge both
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both the quick & the dead, to giue to every one according as hee hath done in this life, bee it good or euill, to the wicked and vnbeleever iustice vnto death, but to the faithfull, and such as loue his truth mercy and grace to life everlasting.

Your Honours

*most bounden, and most
humble suppliant,*

*Walter Travers Minister of
the word of God.*

